

CONTROVERSIAL.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

The Editors reserve the right to erase all improper personalities and objectionable expressions found in any article accepted for this department; and they alone shall be the judges.

Parvum in Multo.

BY NOSAM.

The real value of an article is not thoroughly known until it has been tested. It is the strain on the rope or chain that proves its actual strength. It is the acid and the balances that enables us to distinguish the genuine coin from the spurious. It is the manner in which the ship braves the storm and hurricane that enables us to judge of its quality, and not the bright paints and white sails while it lies idly in the docks. So the depth and sincerity of friendship cannot be realized when all goes smoothly on both sides. It is when the weaknesses and faults are brought to light and differences arise, and the shafts of spite and calumny are hurled by malicious hands, and sickness and poverty assail, and pride and self interest intervenes—these are the tests of true friendship.

The want of good manners and honest earnestness, saying nothing of the lack of piety during prayer and singing, is very noticeable in some of our congregations. How often, while in the attitude of prayer, do we hear the rustle of leaves as some one is trying to find a suitable hymn to sing at the conclusion of the prayer. And this is often done by one of the ministers. The more flagrant evils of whispering, watching and staring at one another need no condemning. As soon as the "Amen" is said, the person who has been leafing the hymn book, springs to his feet, announces the number of the hymn, as if there was a prize offered for the first one to give it out. He does not wait for any one to find the hymn, but starts off, leaving the rest to follow as best they can. One half of the congregation not having become settled in their seats have not heard the number, and the first verse is through before they have found the place. And how often too are we rushed to prayer before we are able to gather our thoughts together, leaving the impression that the minister is in a hurry. Then after the "Let us pray," is said, in a tone that does not imply that we are going to petition the Father of Mercies, but rather going to perform an imperative duty that the sooner it is over the better. These remarks are personal to all who have been guilty of these things, and we hope they may lead to a more leisurely and pious mode of worship.

Brethren, do not condemn a man because a multiplicity of facts seem to corroborate an unjust suspicion. Facts are not always truths. To separate one action from its relation to all others may be to misrepresent. To quote the exact words of another and put them in another connection than the one meant, or to put another emphasis may be to slander him baselessly. There is such a thing as painting the truth with accurate falseness or false accuracy. Be slow to condemn. Many innocent persons have been hung through an accumulation of circumstantial evidence. Brethren in Christ should try to believe good rather than evil of one another.

The remark of brother McFaden, in No. 9, about the skating rink was well put. So long as the preaching of the Gospel does not interfere with the pleasures or money-making of worldly people, they will be disposed to let it alone. But when it interferes with questionable recreations, strikes at whisky selling and the stopping of theatrical and base-ball performances on the Sabbath, then there will be an outcry against Christianity.

Bro. Bashor's reception at Lanark, the headquarters of Conservatism, brother Mallott's success at the memorable Milford, brother Jacobs in Medina county, the future hearty co-operation of brother D. B. Gibson, and the continued stream of success chronicled in the EVANGELIST are but the murmurings of the approaching Gospel hurricane that threatens to demolish the strongholds of superstition and tradition-worship and purify the Christian atmosphere from those impurities which are harmful to the growth of true vital piety.

The *Christian Herald* tells us that the Bible used at the inauguration of Mr. Cleveland, was

the one which his mother gave him when he left home as a young man. At his special request the committee of arrangements had it in readiness for the ceremony. There is a curiosity to know what particular words were touched by the lips of the new president. The *Baltimore Sun* says there was no intention of the Chief Justice to open the book at any particular place, and the desire of Mr. Cleveland that nothing should be prearranged about the ceremony, therefore the place kissed was the result of accident entirely. As the type was small the lips of the President touched six verses of the 112th Psalm, from verse 5 to 10 inclusive. The passage commences with the words: "A good man showeth favor and lendeth: he will guide his affairs with discretion." If at the end of his administration he will have verified the sentiment here expressed, it will have been a glorious success.

What the church needs to day, is not more power, so much as directing and concentrating the power she already has in the cause of Christ. Scattered or misused power will accomplish little or nothing.

Tearing down and destroying is not the work of the church so much as building up and saving.

Reading your leader in No. 9 caused me to look over some old files of the *Gospel Preacher*. I was struck with some of the sentiments expressed by R. H. Miller, when President of Ashland College and one of the editors of that paper. In an editorial "Our Equals," in *Gospel Preacher*, of March 29, 1881, we read:

"The rights of others, when they are our equals, is so important that the good of society and the church is lost when they are disregarded. Their right to speak their mind on all subjects is equal to ours, and should be so regarded by us, no difference how high or office or how great we esteem our talent. Their right exists the same regardless of our position; their feelings are as sacred as ours no difference how wise we may be; their right to be heard is as sacred as the right of petitions, no difference how high we esteem our office, it only makes the duty more binding and God-like to hear and regard their wants, whatever they may be. Holding those united with us as equals is the fountain of kindness; the band of charity put on."

In *Gospel Preacher* of Feb. 8, 1881, in article "All are our Brethren," we find the following:

"The danger to be guarded most carefully now, is that we do not let our love and labor be turned too strong toward those we consider right, and too strong against those we consider wrong. It would be sad to see men of great ability spending all their efforts to build up one part of the church and put down another, to save one section but turn against another. We pray for more men to come who love and work for the good of all because we are all brethren."

In *Gospel Preacher* of January 18, 1881, in editorial "Our College," we have:

"The college is managed by a board of trustees, which leaves the faculty and the college mainly free from the troubles incident to its management. The trustees are an able and responsible board of business men, all members of our church, and earnest workers for the cause of education trying to turn it to the good of the church. * * We believe there is no set of men in our brotherhood that can be found living so near together, more honest and capable than our trustees are, and they are as willing as they are able to do all they see can be done for the good of the college and for the benefit of those sent here to be educated."

How much of all that is contained in the above has been carried out, we will let the record of Berlin, Arnold's Grove, and Bismark to answer. The trustees now are about the same as they were then, at least the working part of them, and those referred to above, and yet in less than two years they were "cast out" as heathens and publicans. These are amongst the experiences of this life.

The following resolution may be of interest to many who never knew of its existence. It was intended to be presented to the Standing Committee of Annual Meeting of 1877, at New Enterprise, Pa., but do not know whether it reached its destination:

"Whereas the present Annual Meeting has be-

come intolerant in its ruling, denying the courtesies of the meeting to earnest and zealous brethren in the cause of our Master, and passing decisions oppressive, impractical and unscriptural, indicating to the world and to our Brotherhood, that our religion consists more of form in dress than purity of heart and holiness of life; therefore

Resolved, That we will stand in solid phalanx against any further legislation, which we believe to be uncalled for, oppressive or unscriptural."

Among the many names appended to this we notice those of Landon West and Jesse Calvert. Now they are prominent amongst those whose practice and conduct they denounced in 1877. Which of the parties have changed their mind? It is not apparent to us that it is the Annual Meeting, unless they have changed for the worse.

They Shall Shine as Stars.

I do not know that Mary was a strong-minded woman, or that she was wealthy or beautiful; perhaps she did not move in the best society; but there is one thing I do know—she could love. Wherever the gospel of the Son of God is preached, that story is told out. I suppose Mary forgot all about herself, but she loved the Master and she poured that ointment out upon him. Eighteen centuries have rolled away, but the name of Mary of Bethany is as fresh as it ever was. I suppose there is no woman's name so fresh as hers, except the name of Mary the mother of the Savior. I can imagine some man when Christ was on the earth, prophesying that the story would be told in the nineteenth century; and not a man on the face of the earth would have believed it. We look back on the days of miracles, but we forget we are living in the days of miracles. Missionary societies in New York and London have put the story of Mary into two hundred and fifty languages, and have sent out millions of copies of it. That story will live as long as the church of God is upon earth. She made her name immortal by that one act. Nothing you do for Jesus Christ is small. We want, to-day, men and women who are willing to do.

I suppose if the reporters had been living in the days of Mary, and heard on the streets of Jerusalem that she had broken that alabaster box upon him, they would not have thought it worth noticing; but it has outlived everything else that took place then. If they had seen that widow cast those two mites into the treasury of the Lord, they would have said, "There will be no one in Jerusalem that will care for that."

But see! Eighteen centuries have rolled away, and that story has outlived everything else that occurred there.—D. L. MOODY.

Family Life.

If there be anything which makes life worth the living, it is to one of an affectionate family. Strange to say, however, most people could count upon the fingers of one hand the really nice families, that is, in which there is not only a tender care for each other, but an unselfish deportment and a kindly interest always manifested by every member of the home circle towards every other fellow member.

The daughters will always fetch their mothers anything she may want, and brush their brothers' top-coats and hats for them ere the male members of the house start off for work in the morning. The lads, too, will often take their sisters for a walk, or pay them little attentions which cost nothing and mean a great deal.

This is the household into which a young man who wants a good wife will do wisely and well to marry. There may not be much show about the girls but he will find they are compassionate, and their dispositions stand the test of wear. It is easy enough to fall in love with a girl when she is arrayed for a party and feels the flush and pleasure of the fun. When life deepens and darkens, however, and little family worries come in, a man wants something more than a pretty drawing-room ornament for a wife; he needs a safe, good-hearted, honest womanly soul and helpmate.—Ex.

Never allow yourself to be made the harlequin of company.